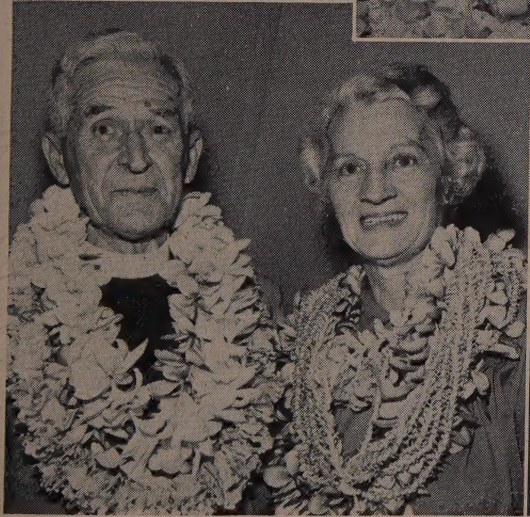
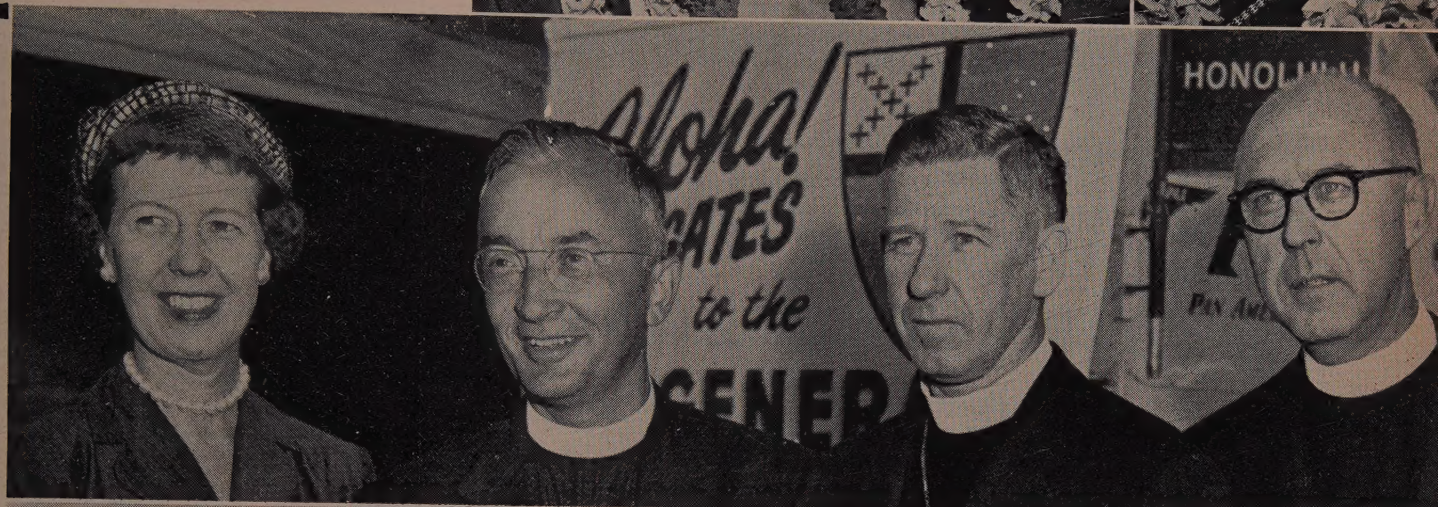
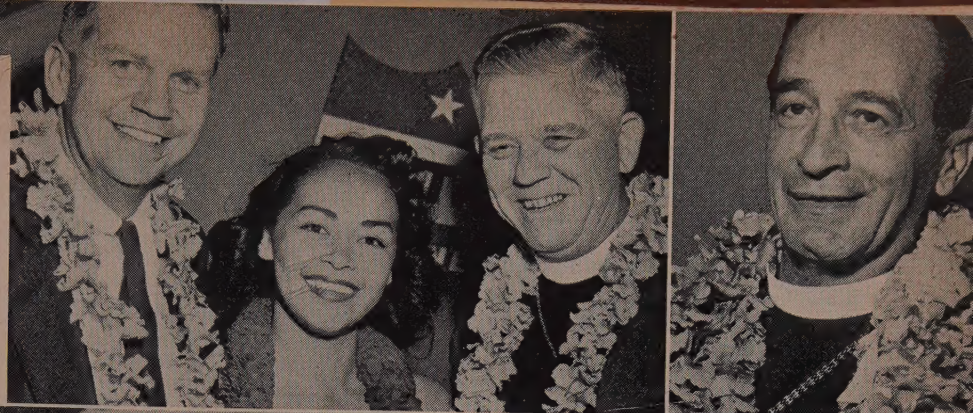


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A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

EDITOR: Peter
ASSISTANT EDITOR: Rev. Francis C. Lightner
MANAGING EDITOR: Alice K.
MANUSCRIPT EDITOR: Jean Dry
NEWS EDITOR: Martha P.
ASSOCIATE EDITORS: Elizabeth McCracken
Paul B. Anderson, Th.D., Paul Rusch, L.
CREDIT MANAGER: Mary Mu
BUSINESS MANAGER: Warren J. L.
SALES MANAGER: G. W. Burck
CIRCULATION MANAGER: Leon A. Sae

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Things to Come

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September

- 18. Fifteenth Sunday after Trinity.
- 21. St. Matthew — Ember Day.
- 23. Ember Day.
- 24. Ember Day.
- 25. Sixteenth Sunday after Trinity.
- 29. St. Michael and All Angels.
Day of Prayer Around the World, G. I.

October

- 2. Seventeenth Sunday after Trinity.
- 3. Alcoholism seminar for clergy, Northway, N. H., to 4th.
- 5. Consecration of the Rev. Robert Ray Brown as Bishop Coadjutor of Arkansas, Trinity Cathedral, Little Rock.
- General Board Meeting, N.C.C., to 6th.
- 9. Eighteenth Sunday after Trinity.
Men and Missions Sunday, N. C. C.
Churchmen's Week, N. C. C., to 16th.
- 10. Annual Council Meeting, A.C.U., New York City, to 11th.
- 16. Nineteenth Sunday after Trinity.
Laymen's Sunday, N. C. C.
- 18. St. Luke.
- 23. Twentieth Sunday after Trinity.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocesan or missionary district of the Episcopal Church, and a number overseas. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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LAST WEEK, we were discussing the impact on the Bible, the Church, and the Christian Faith of the Church-sponsored doctrine that natural explanations could be sought for events in the natural realm. People seldom get excited nowadays about the possibility that the Bible might be in error about some historical event or its interpretation, since the Catholic Faith has, in general, come through the fire of biblical criticism unscathed.

THE RESURRECTION of Christ from the dead is, however, the central thing that the Church exists to proclaim. To an apostle was to be an official witness to Christ's Resurrection. To be a Christian today is to be much the same thing.

HIS JESUS God raised up, and of which we all are witnesses. Being there, exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear." Peter's sermon on Pentecost, of which Luke has certainly caught the spirit, is not the actual words, *is* the Gospel, and the Church has no other.

UNLIKE the Virgin Birth, which we discussed last week, the Resurrection is the central theme of St. Paul's epistles. I Corinthians 15, the Apostle gives a quick rundown on the official account of the appearances of the Risen Lord which he had been told them. The epistle is written about 20 years after the Resurrection, and St. Paul had of course had personal contact with Cephas (St. Peter) and James, whom he mentions as eye-witnesses.

THE QUESTION which still bothers some people, however, is: "Was the tomb really empty? Was the manifestation of Christ which the Church saw a 'physical' one or a 'spiritual' one?" And so it becomes a real corrosive to Faith if it is interpreted: "Were the appearances 'objective' or 'subjective' — only in the minds of the believers?"

THIS QUESTION arises as the result of the abandonment by most people of the concept that the Bible is always historically accurate. If something marvellous is told, it is reasonable for us to be sceptical unless other hypotheses than the miraculous fail to explain it.

WHEN this principle cuts close to things that are important to us, we try to fight with the principle itself; however, it is a valid Christian principle, the basis of which the Church can claim to be the greatest enemy of superstition that the world has ever known. What hurts is its application to the Scriptures.

THE WHOLE CASE depends, of course, on the intention of the apostles and early Christians to be truthful. If they are engaged in a conspiracy, we are not for, since the only really important material we have to work with is

their records. The question of veracity goes not to the experts, the judges, and to the jury; the ordinary people, who are as good judges of character as any. You will have to answer it for yourself.

THE FACT IS that all the other explanations that have been advanced for the emptiness of the empty tomb have been so flimsy and unconvincing that not one of them has gained dominance among the skeptics. Did the Jews or the Romans hide the Body somewhere? Why didn't they say so when the Apostles began to preach the Resurrection? Was our Lord not dead but in a deep swoon? In that case, what about the Ascension, and if you don't accept that, what ever did happen to Him? Did the Christians hide the Body, and then convince themselves that Jesus had risen? Here we come back to the question of simple truthfulness.

ST. PAUL'S account is about the Resurrection appearances. All four of the Gospels, however, begin the Resurrection account with the empty tomb. Oddly enough, St. Mark's Gospel ends right there, having been patched up later with a couple of different endings from other sources.

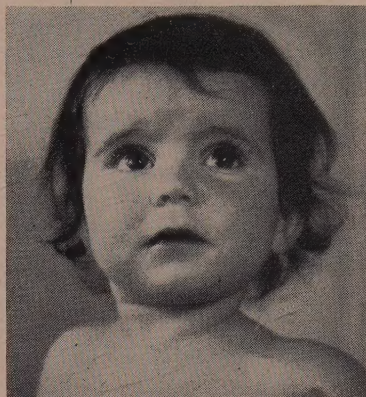
IT IS pretty hard to doubt the statements of all four evangelists that the first inkling the Apostles had of the Resurrection was the emptiness of the tomb. If this is so, to say that His appearances were subjective fails to meet the scientific demand for the simplest explanation, because it leaves a great big fact unexplained. Within two months after the Resurrection, the Christians were making a large and growing uproar in the city. They were brought in and questioned, some of them were jailed, and before long some of them were executed. But nobody ever produced the body of Jesus, alive or dead, to settle the whole argument with a *corpus delicti*.

IN THIS matter, the legendary and fanciful is called into play by the seekers after a natural explanation, the sober history is found on the side of the miraculous one. Unless you believe that God couldn't or wouldn't raise Jesus from the dead, you don't really have much ground for disbelief.

THERE ARE lots of problems about the nature of the Resurrection Body; it did things that ordinary bodies cannot do as well as things that ordinary bodies can do. The implications here on the relation between the material and the spiritual go far beyond the realm of ordinary experience. People who believe in a purely spiritual heaven come up against the strange fact that it seems to contain the material Body of Jesus. But there you are. With the Resurrection, you have Christianity. Without it, you don't. And the Resurrection begins with the departure of the Body from the tomb.

PETER DAY.

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NEW BOOKS

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by Jean Daniélou, S.J.

The author considers Origen as Biblical scholar, theologian, philosopher, apologist and preacher, then combines the various views to give a picture of the man "in the round." Origen has always been a controversial figure, doubtless he always will be, but there is no doubt that he is one of the greatest as well as one of the earliest of all Christian teachers.

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KEY CONCEPTS OF THE OLD TESTAMENT

by Albert Gelin

The idea of communal responsibility, of a world beyond death, of the value of the individual, of what is meant by God's "otherness" and His "nearness" — these are some of the key strands in the web of Old Testament achievement which Father Gelin examines, showing how the Old Testament mentality was gradually transformed by Divine Revelation until it should be able to receive the teaching of Our Lord.

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THE OUTSPOKEN ONES

by Dom Hubert van Zeller, O.S.B.

Delightful pen pictures of the twelve minor prophets, with a discussion of the background and preaching of each. Their messages are studied as they applied to the people who first heard them and as they apply to us.

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Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



Class Arrangement

A FAD has gripped our Church Schools. It might be called the cult of the sit-around-a-table. It is not too great a guess to say that perhaps 90% of our pupils, old and young, now meet in a class with elbows on a table. Fifteen years or so ago this was not the case. There was almost no ordered Prayer Book worship, as we now have it. Often as not the opening exercises were held in the same hall, chairs in rows, and classes were formed by the simple device of pushing the chairs around to form a circle.

The students used a few materials, mainly Prayer Books and Bibles, but these were handed around, used on their laps. If there was any writing to be done, as in the simple fill-in questions in the little New York Sunday School Commission books, this, too, was easily done on the lap.

Then came the workbooks, and the cult of much writing began to flourish. At the same time, projects began to sprout, calling for handwork, and things had to be done on a supporting table. Tables began to appear, and since imitation spreads from church to church, this soon became the standard format for every class. Even the kindergarten used tables, and often we saw two or three tables pushed together, with tots sitting on the broad perimeter like a midge on the board of directors.

The tables might not have been so bad if they had been used with variations of position. But the standard, uniform experience of nearly all our children, for the past dozen years or more, has been to arrive at their class location, a long table surrounded by chairs, and to sit there for the entire period. True, the period became shorter, due to the increased time taken by the improved worship, but there was no change. Sitting around a table was the sole experience of Sunday study.

How else would you do it? Here is a simple method which any teacher can try out. Make sure before the service starts that the chairs needed are in a circle. A table is at one side, with all required materials carefully arranged on it. Note that by means of this you can move to your handwork or other activity quickly. And the children, arriving at the table from church, do not start at once to fumble with the materials.

In a circle you are closer, sitting knee to knee. If the hall is noisy with other

classes, teacher and pupils can lean forward, heads closer together, and hear each other's every word. The teacher can control movement better. Changes of seating can be accomplished readily when it is evident that Johnnie and Donnie should not be sitting close each other. You start with your planned opening, a natural, easy, conversation group from the start. (No roll-call, no reviews. Just take up where you were going strong at the close of last week's period. This is the way you will find your works out with the new courses.)

Then, after the first planned portion just when the need may be felt for change, you move over to the table for the next things to do. Chairs may be brought over, but in many cases it has been shown that children work better standing at an adult table. If you have only 20 minutes, by this method you can at least allow 10 for the opening circle and 10 for the table work.

The foregoing is only one form of a general problem which we must face if we improve our teaching ways. *We must have equipment that fits our program.* The program includes the sizes of the children, and what they should be doing. Now is the time to do some measuring of little legs, and the chairs in which they sit. Many a kindergarten using "little" chairs which are discarded, when measured, to be 14 inches high, suited for children seven or eight years old.

Moreover (if you really open the whole case) a few moments observation will disclose that small children do not really sit on chairs for more than a moment, unless compelled to by a strict disciplinarian. If they do, they seldom lean back. Benches are more child-like. And any parent knows that children play and spend much of their time on the floor. A full rug for the kindergarten will bring returns in atmosphere. Telling your story with all seated on the floor.

It is said that institutions build their temples to reveal their character. You can tell from a building what its builders intended to use it for. Our churches are built for the services of our Prayer Book. But what of our parish houses? Many of them reflect the Sunday School pattern and outlook of a by-gone generation. We can remodel, and rebuild. But first we must state our program and objectives.

How It Can Be Done

THE NATIONAL COUNCIL'S Department of Christian Education has not only made "family corporate worship" in church on Sundays a requirement for the successful operation of the new curriculum, but has provided a most useful brochure, *Family Corporate Worship*, by C. William Sydnor, Jr., dealing with the Question and Answer form with the various difficulties and objections that are likely to be raised in connection with such a program.

The brochure also gives a variety of service schedules — more than the number given in the Preview of the first four

FAMILY CORPORATE WORSHIP. By C. William Sydnor, Jr. Seabury Press. Pp. 14. Paper, 25 cents.

courses—showing how the Family Service can be fitted into the Sunday morning schedule of various types of parishes. Included is an arrangement that this editor has often thought would be an excellent one, but which he has never before seen in print — namely, holding Sunday School classes during the earlier half of the service of Holy Communion and having the children come into the church after the sermon and stay to the end. This is an altogether indispensable booklet for any parish seriously trying to carry out the requirements of the new curriculum.

In Brief

THE RAINBOW EDITION OF THE HOLY BIBLE (King James Version). World Publishing Co., 2231 W. 110th St., Cleveland, Ohio. \$3.

A small edition of the Bible, with small but clear typography pointed for pronunciation. Contains several full-page color plates and a presentation name plate. A pretty edition, suitable for awards.

LOOKING BEYOND. By Lin Yutang. Prentice-Hall. Pp. 387. \$4.95.

A rehash, in the form of a definitely poor novel, of the author's *The Importance of Living* (published 1937). Non-Christian in orientation.

Books Received

THE MYSTICAL THEOLOGY OF ST. BERNARD. By Etienne Gilson. Translated by A. H. C. Downes. Sheed and Ward. Pp. ix, 266. \$3.50.

THE REDISCOVERY OF THE BIBLE. By William Neil. Harpers. Pp. 255. \$3.

ADVENTURES IN BROTHERHOOD. By James E. Pitt. Farrar, Straus & Co. Pp. 242. \$3.

BETTER CHURCH BULLETINS. Including Hints and Helps for the Bulletin Board. By Stella O. Barnett. Fleming H. Revell. Pp. 128. Paper, \$1; cloth \$2.

THE RELIGIOUS ORDERS IN ENGLAND. Volume II — The End of the Middle Ages. By Dom David Knowles. New York: Cambridge University Press. Pp. xii, 407. \$8.50.

DISCOVERIES IN THE JUDEAN DESERT — I. QUMRAN CAVE I. By D. Barthélemy, O.P. and J. T. Milik. Oxford University Press. Pp. 165. Thirty-seven plates. \$10.10. [Describes contents of cave in which Dead Sea Scrolls were discovered.]

Throbbing Lifelikeness

A review by the Rev. DONALD J. PARSONS

THE BOOK OF ACTS IN HISTORY. By Henry J. Cadbury. Harpers. \$2.75.

TO help restore "the throbbing lifelikeness" of the Book of Acts is the purpose of this latest work by Professor Cadbury. It is another product of his long interest in this fascinating and vital history of the early Church. There is no attempt to prove a theory or to combat an erring colleague; rather there is a patient and interesting collecting of materials to illustrate the Greek, Roman, Jewish, and distinctively Christian cultures reflected so faithfully in the book.

Items covered include such divergent things as how Philip could know what the Ethiopian eunuch was read-

ing to the problems of how Paul's parents gained their Roman citizenship and how the Apostle could prove he possessed it. What might have been an ill-assorted jumble of individual notes is made an impressive whole by the author's thorough digesting of his material.

Since the work of Dodd on the early preaching of the Church, most scholars would ascribe greater historical value to the speeches in Acts than Cadbury does. Aside from relatively minor objections, such as this one, readers are indebted to the author for the achievement of a most important goal, the making more real to a modern reader the lifelike pages of the Book of Acts.

Prayer Book Revision

The proposal by the Standing Liturgical Commission for authorization of a trial use of the revised Prayer Book is of great interest. It seems to me that only the revised service of the Holy Communion should be authorized for trial use, and that the use should be allowed for only one year (else we will get into the ecclesiastical muddle in which the English Church is engulfed), and that the present revision should be revised again by the Commission before it is authorized for trial use. Certain deficits (particularly in the Prayer for the Church, and bad English in several places) can easily be corrected.

(Rev.) CHARLES E. HILL
Editor, *The Anglican*

Williamstown, Mass.

Mission Salaries

I was very much interested in your publishing [L. C., August 14th] the article "How Much do Mission Clergy Get?" You are rendering a great service to our Church.

Under the category of minimum stipend, the diocese of Southwestern Virginia is listed as \$3,933.00. I wish to heaven this were true! The figure represents an average salary of all clergy aided by the Department of Missions, which includes travel and utilities. In other words, it is a total average salary for everything. The diocese does provide a Rectory. But when it comes to a minimum stipend, that minimum starts at the lowest figure of \$2,990.00 for a married man and ranges to about \$4,500.00 for a married man with two dependent children, one of whom is in college and the other of high school age.

This information was sent to the one making the study before the diocese adopted a scale of minimum salaries in June of this year. Unfortunately, the budget for 1956 had been made and adopted before this minimum scale of salaries was accepted by the Department and Executive Board and so the working out of the scale lies in an undetermined future.

(Rev.) J. MANLY COBB
Chairman, Department of Missions.
Diocese of Southwestern Virginia.
Roanoke, Va.

Memoir

I have been asked by his brother to compile a short memoir of the late Prebendary H. A. Wilson, Vicar of St. Augustine's, Haggerston, known to many thousands of Catholics outside as well as in "E. 2" as "Father Wilson of Haggerston."

I should be most grateful for any reminiscences of him that his friends throughout the world may care to let me have; and for the loan of any letters, photographs, etc., which will, of course, be taken good care of and returned.

Letters should be addressed to me c/o Messrs. Mowbray, 28 Margaret Street, London, W. 1.

TOM DRIEBERG
Essex, England



REV. DUDLEY J. STROUP — HOUSE OF DEPUTIES

ELIZABETH McCracken — HOUSE OF BISHOPS

ARMED FORCES Election Called For

A resolution presented by the Very Rev. Allen W. Brown, dean of All Saints' Cathedral, Albany, N. Y., calling upon the House of Bishops to proceed without delay to the election of a suffragan bishop for the Armed Forces was passed on September 8th by the House of Deputies. The resolution was debated heatedly by the Deputies before it was passed, by a vote of 343 to 218.

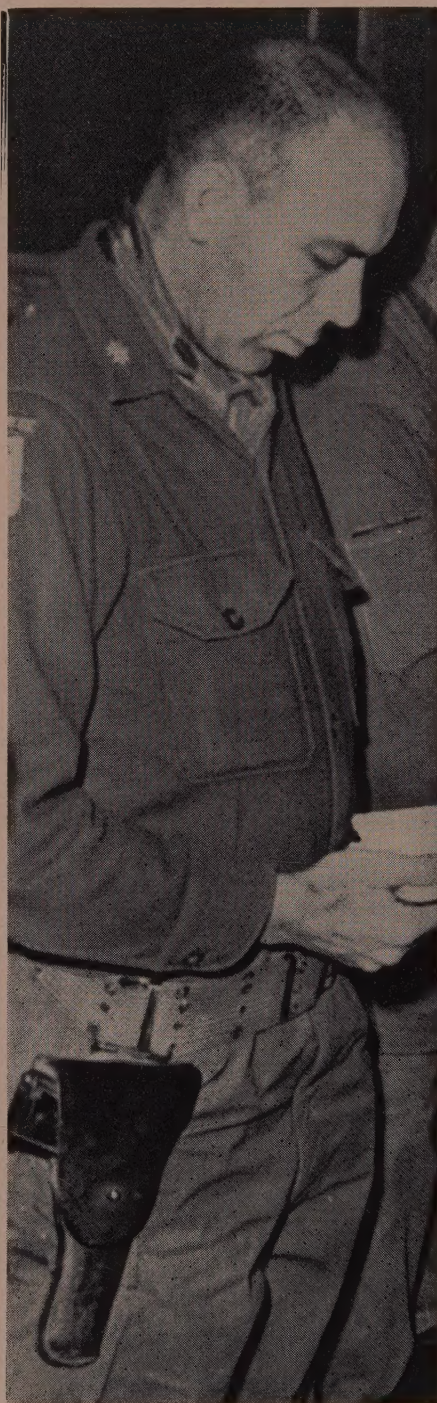
A memorial from the Albany diocesan convention, which asked that a bishop be appointed for the Armed Forces, had been tabled earlier without discussion by the House of Bishops. The question of appointing such a bishop has been an issue in the Church since 1943.

A constitutional amendment was proposed in 1946 and passed on second reading in 1949, enabling the House of Bishops to elect an Armed Forces bishop. Section 7 of Article II reads:

"It shall be lawful for the House of Bishops to elect a Suffragan Bishop who, under the direction of the Presiding Bishop, shall be in charge of the work of those chaplains in the Armed Forces of the United States who are ordained ministers of this Church. The Suffragan Bishop so elected shall be consecrated and hold office under such conditions and limitations other than those provided in this article as may be provided by Canons of the General Convention. He shall be eligible as Bishop or Bishop Coadjutor or Suffragan Bishop of a Diocese or he may be elected by the House of Bishops as a Missionary Bishop."

No action has been taken to put this legislation into effect. The supervision of work with the Armed Forces overseas has been given to bishops with other jurisdictions: Bishop Keeler of Minnesota is in charge of the troops in Europe as well as the American churches there, and Bishop Kennedy of Honolulu has charge of the Armed Forces as well as the missions of the Church in the Far East. Within the continental United States, there is no particular bishop in charge, and Armed Forces units depend on the visits of the bishop of the diocese in which they are located.

According to a survey taken last spring by the diocese of Milwaukee, 353 chaplains, representing 71% of those replying to the survey and 67% of all Episcopal Church chaplains, favored the appointment of a military bishop. This was pointed out to the deputies by the



ARMED FORCES
Needed, a bishop.

Rev. Arthur Vogel of the Milwaukee diocese.

The Rev. G. B. Wood of Northern Indiana, urging appointment of a bishop before the House of Deputies, spoke of the difficulties he had encountered as an Armed Forces chaplain in getting in

touch with a bishop and of the need chaplains for support from a higher authority. "Although we are not now time of war, we must be prepared support our men in time of need," said.

The resolution passed by the deputies observed that "... A failure to supply our quota of chaplains may indicate dissatisfaction on the part of our clergy with the policy of the Church in regard to its chaplains and men in the Armed Forces." It called the attention of the House of Bishops to this matter, pleading that the House of Bishops "may fit to elect a suffragan bishop for the Armed Forces without further delay." The deputies rejected by a voice vote a proposal that Bishop Louttit, chairman of the Armed Forces Division of the National Council, or "some other authoritative person" be invited to address the House.

NAME OF THE CHURCH ECUSA

With the coöperation of the officers of the House of Deputies, consideration is being given in that House to a change in the name of the Church without waiting for action by the House of Bishops.

At the first session, it was discovered that petitions and memorials on the subject from various dioceses had been presented to the House of Bishops for consideration. The Rev. Dr. Walter Stowe of New Jersey attempted to bring it to the floor of the House of Deputies unsuccessfully.

At the beginning of the second session, the Rev. Canon Theodore Wesley, President of the House, announced that it would be perfectly proper for anyone concerned with the fate of a petition or memorial to present it as an individual resolution in the House of Deputies. Soon thereafter Mr. Walter E. Coe of New Jersey presented a constitutional amendment to change the name of the Church to "The Episcopal Church of the United States of America."

It is expected that there will be lively debate when the resolution is brought to the floor.

Canada's Done It

The Canadian Church has done what the American Church has talked about for years. It has changed its name. The Church of England in Canada became

the Anglican Church of Canada at its General Synod, held August 30th to September 8th in Edmonton, Alberta. The current synod's action ends a long-standing debate over changing the Church's official name.

RNS

PROCEDURE

A Chink in the Wall

An unwritten but ironclad custom of procedure between the House of Bishops and the House of Deputies is that neither House officially knows anything about what the other House is doing unless it is informed on the subject in an official message.

A chink in the wall of official ignorance was provided on the second day of the Convention by the adoption of a new rule of order in the House of Deputies. The rule permits the chairman of any House of Deputies Committee to consult with the chairman of a committee of the House of Bishops dealing with the same kind of subject matter when he thinks the process of legislation will be helped by such consultation.

For some years the officers of the two houses have followed such a custom in regard to Commission reports, memorials, and other matters coming to the Convention as a whole. As secretary of the whole Convention as well as of the House of Deputies, Canon C. Rankin Barnes has routed such matters to one house or the other in such a manner as to equalize the load of work.

Frequently the efforts of the officers of the House of Deputies to inform the House about such consultations without actually admitting any knowledge of what the House of Bishops is doing have caused much amusement. Even under the new rule, no official channel has been opened for informing one house about what is going on in the other. Committee chairmen may consult, and may bring other committee members or the entire committees into their consultations, but official knowledge of what is happening on the floor of the other house must await a formal message.

NOTE

Non-Segregated

Two invitations have been extended to the General Convention.

The General Convention has received an invitation from the diocese of South Florida to hold its next triennial meeting in Miami Beach. It is believed that non-segregated living accommodations will be guaranteed in that city.

Bishop Donegan of New York has also invited General Convention to meet in New York City.

September 18, 1955



The Rev. Joseph N. Barnett of Springfield, Ore., a visitor at General Convention, caught a 573 pound Marlin on a fishing trip off Waikiki Beach. Fr. Barnett, with rod, and Mrs. Barnett, proudly displayed the catch with crew of Azara, sport fishing boat.

ECUMENICAL

South India Study

The Church will make a study of the Church of South India during the next three years, and a delegation from the U. S. will visit the Church, according to resolutions proposed by the Joint Commission on Ecumenical Relations and passed by the House of Bishops. Four of the Commission's five resolutions were passed by the bishops. Unanimously passed was resolution four, asking the Presiding Bishop "to appoint a special delegation . . . to visit the Church of South India and to present, if possible, their findings to the Joint Commission on Ecumenical Relations at its meeting in 1957 for an evaluation which in turn would be reported to the next General Convention."

Also passed by the Bishops was the Resolution calling upon the entire

Church "to study the Church of South India during the next triennium."

The other two Resolutions passed by the Bishops provide for continuance of the Joint Commission of Ecumenical Relations and instruct it "to explore, during the coming triennium, all practicable ways and means by which the relations between our Church and the other branches of the Anglican Communion may be deepened and strengthened."

The Commission's Resolution requesting \$1500 per annum was referred to committee.

LAITY

No Women

A proposal by the convention of the diocese of Massachusetts which would permit the word "laymen" in the constitution and canons to be interpreted to include women was soundly defeated in

the House of Deputies on September 7th. A substitute which would change only the article of the constitution referring to deputies was referred to a committee for study, and will be debated at a later period. According to the *New York Times*, Bishop Sherrill told a pre-Convention press conference that he favors having women deputies.

Mr. Jackson Dykman pointed out to the house that the constitution could not be changed by a simple resolution.

OPENING SERVICE

Traffic Jam

More than 5000 persons were in attendance at the Opening Service of the 58th General Convention in Honolulu. The service overflowed the huge Civic Auditorium and caused a traffic jam in the streets outside. Local papers said it was the largest gathering under one roof ever held in Honolulu. Seventeen hundred deputies, bishops, and Woman's Auxiliary delegates marched in the procession. The service was held before a 15-foot altar surmounted by a nine-foot cross on a special platform constructed for the Convention services.

The service of Evening Prayer was conducted by Bishop Block of California, vice-chairman of the House of Bishops. The lessons were read by the Rev. C. Rankin Barnes, Secretary of the House of Deputies, and the Rev. Alexander Rodger, acting Secretary of the House of Bishops.

Special guests at the service were the Most Rev. Michael H. Yashiro, Presiding Bishop of the Nippon Seikokwai, the Most Rev. Howard W. K. Mowll, Archbishop of Australia; and the Most Rev. Isabelo de los Reyes, Supreme Bishop of the Philippine Independent Church. Missing was the customary representation of Orthodox and Old Catholic dignitaries which has characterized recent Conventions on the mainland.

The Presiding Bishop, the Most Rev. Henry Knox Sherrill, gave the opening address, touching on the life and work of the Church [text of which was printed in *L. C.*, September 11th].

Money collected in the Builders for Christ campaign, which started in January, 1954, was presented at the Opening Service. The campaign has come within \$36,095.43 of its \$4,150,000 goal. The offering will be used for work in Okinawa.

Liquid Singing

By the Rev. JOHN W. NORRIS

A novel feature was introduced into the music of the opening service of General Convention this year by the use of the Kawaihau Church Choir. This or-

ganization of native Hawaiians, which numbered about 40 singers, did two anthems in their native tongue. These were translations and transcriptions of western music, however, and not settings in native musical form.

The first of these numbers was "Aloha Ke Akua I Ko Ke Ao Nei," more familiarly known to the church as "God So Loved the World" by John Stainer. The second number was an a cappella arrangement of the Gloria from Mozart's Twelfth Mass. The Stainer number lent itself readily to the Hawaiian words and was well rendered by the choir under its conductor, David Kalama. The Mozart lost much in an a cappella arrangement as there were unwelcome silences which resulted from the loss of the instrumental interludes. The singers sang with attention to detail and with marked flexibility.

One of the fascinating aspects of the Hawaiian language is its liquid quality. The language is one in which the vowels predominate while the number of consonants is limited. The result is that in all of their music the singers are carrying the tone on vowels to such an extent that the liquid quality of their speech becomes even more apparent in their singing.

The hymns and canticles of the service were led by a choir of 200 singers representing every parish and mission on the Island of Oahu, on which Honolulu is situated. They were directed by William Thaanum, organist and choirmaster of St. Andrew's Cathedral, Honolulu. Summer is as difficult a time to obtain singers in Hawaii as it is on the mainland, according to Mr. Thaanum, who had hoped to have a choir of twice the size. The Magnificat was sung to a set-

ting in D by Brewer; the Nunc Dimittis was an Anglican chant by Barnby. The hymns employed were "The Church one foundation," "Crown him with many crowns," "Rise up O men of God," "Hail to the Lord's Anointed," and "Jesus shall reign." The mass choir members sang the Cesar Franck setting of Psalm 150 with careful attention to the dynamics of this work. It was a fitting choice for the musical number during the presentation of the offering for "Builders for Christ."

MINISTRY

Training for Curriculum

The training of 3,500 clergy in preparation for using the new curriculum materials is to be made possible by an additional 54 laboratories on the Church group life, the National Council's Department of Christian Education has announced. To be directed by the Department, and financed by individual donors, the \$350,000 program will supplement the nine laboratories held since 1953. Most widely publicized of these meetings was the training class for bishops, held at Nashotah House, Nashotah, Wis., during the week of July 20 [L. C., August 7th].

Work After 72

The conditions under which a priest who has reached compulsory retirement age may continue to minister came for discussion in the House of Bishops.

The present rule on compulsory retirement, which is to take effect January 1, 1957, reads:

"Upon attaining the age of 72 years



GENERAL CONVENTION'S OPENING SERVICE: *Honolulu papers said it was the largest gathering ever held under one roof in that city.*

every Minister of this Church occupying any remunerative parochial or administrative position in the Church, shall resign the same and retire from active service. Thereafter he may engage in remunerative employment in the Church only as the Rules and Regulations of The Church Pension Fund may permit."

This rule is in the form of an amendment to Canon 45 (Of Ministers and Their Duties) and constitutes a new section (numbered 8) of that canon.

A resolution (number 6) of the Joint Commission to Study Clergy Pension Plans and Clerical Salaries proposes to change Section 8. The change would leave the first sentence of the section as it is, but would delete the second sentence and substitute:

"Thereafter, he may occupy a parochial or administrative position in the Church only on a supply basis, and for not more than three months at any one place in any twelve-month period; provided, however, that it is recognized that there can be no limitation upon the Celebration of the Holy Communion by a Priest at any time."

Still another proposed change to Section 8 would give the bishop and standing committee of a diocese the right to allow a clergyman to exercise his ministry for longer than three months in one place—for renewable periods not longer than 12 months. This revision apparently reflects the opinion of most of the Bishops.

During the House of Bishops' discussion Bishop Hobson of Southern Ohio, commenting on a case where a "parish might want to keep the man who has reached retirement age," said, "Great hypocrisy could arise in the Church if vestries and parishes could pass on to the bishops and standing committees of the dioceses the task of turning down extension of time for such men. They don't want him, but they are passing the buck. The bishop and standing committee would have to contend with petitions to keep the man while vestries were saying in confidence, 'For heaven's sake, we don't want him anymore.' In only one case in 100 would parishes really want the man to continue."

Other speakers felt clerical diocesan executives and clerical teachers should also be taken into consideration, when considering priests who might be wanted to stay on the job after 72.

Provincial Exams

Both the Bishops and Deputies urged greater support of Theological Education Sunday by the Church and called upon the dioceses, missionary districts, and local churches to give more adequate aid to their postulants and candidates for the ministry.

Both Houses also voted to urge provincial synods to implement the canon

which permits the formation of provincial boards of examining chaplains, in order that greater uniformity and higher standards in canonical examinations may be established. Canon 31, Sec. 7, referred to, provides for the formation of a provincial board of examining chaplains, whose duty would be to prepare a syllabus indicating the range and character of the attainments required in the several subjects prescribed by the canons and to prepare question papers for all written examinations, subject to the approval of the Bishop.

The report of the Joint Commission on Theological Education suggests that when organized the provincial board would approve and circulate the syllabus of studies called for in the Canon; it would prepare examination papers annually; would appoint the days and hours for the taking of various written examinations. It also suggests that it would be of the utmost value if the provincial board were to read all examination papers before referring them to the diocesan boards, and to indicate whether each paper was of passing grade.

Both Houses also voted to enlarge the Executive Committee of the Joint Commission on Theological Education by the addition of four more laymen.

Diocesan Training

The report of the Commission was approved by the House of Bishops on September 6th, except for the sections recording the Commission's "inability to approve the Episcopal Theological Seminary in Kentucky because of its falling below the standards already attained in the other 11 Seminaries. . . ." It also failed to approve that section of the

report in which the Commission stated that the courses of diocesan training for the ministry set up in the dioceses of Long Island and Pittsburgh "while admirable for training lay-readers and perhaps sufficient for producing perpetual deacons, are in danger of creating a ministry of inadequate learning for a Church with our educational traditions."

The House of Deputies referred this to a committee for later action.

Bishop Nash of Massachusetts, as chairman of the executive committee of the Joint Commission on Theological Education, presented the long and detailed report to the bishops.

When he finished reading the report, and a motion was made to approve it, Bishop Moody of Kentucky arose to offer an amended resolution of approval, which would eliminate the section containing the references to Kentucky and Long Island. Speaking with considerable warmth, he said:

"The section dealing with our seminary in Kentucky is a 'concern,' as the Quakers say, to me; and it is in essence unfactual. We have always been well-organized, with an excellent faculty and earnest student body. This seminary was founded in 1834 by the first Bishop of Kentucky [the Rt. Rev. Benjamin B. Smith], at Lexington, where it still is. It was revived in 1951, under its original charter. One of the chief jewels of that seminary was Bishop Nash's grandfather."

Bishop De Wolfe then secured the floor, to show an architect's drawing for the building to house the School of Theology in Garden City, saying:

"We have had a gift of money to erect this building, and we have a sufficient endowment to maintain the school. It was not our purpose to establish a seminary. All my men go to the seminaries we have, except those who are over 30 years of age. Our school was established for laymen. They need training as laymen. Our theological department requires three years. A man taking that work must have a college degree or its equivalent. We are organized under the Canons of the Church. I have no apology to make for my school. It meets every requirement as to standard."

Bishop De Wolfe went on to inquire:

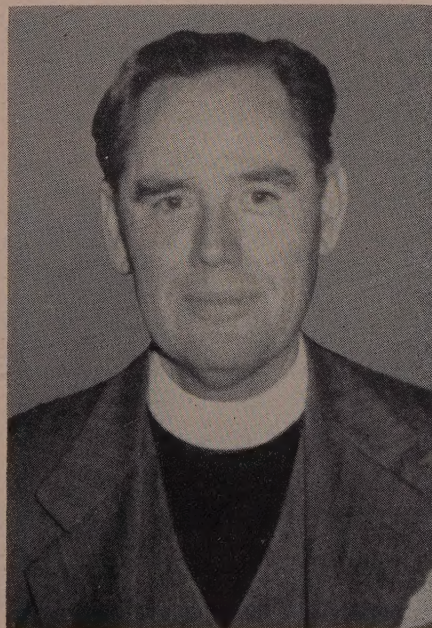
"Why are some schools mentioned? There are many similar schools. None or all should be mentioned. Should we in this House reflect upon one another's work?"

Bishop Campbell, Coadjutor of West Virginia, was the only other speaker. He said:

"I told Bishop Nash that we had a theological school. He said that it was a back door into the ministry. I replied that it was a front door into Christian service."

Bishop Nash said:

"We did try to be fair. A change of



BISHOP MOODY
Kentucky seminary defended.

secretaries in the Commission made our work difficult."

Bishop Moody's motion to approve the report, with the amendment striking out the reference to the two seminaries, was now put to the vote. It was carried by a large majority.

ALCOHOLISM

No More Cocktails

"I wish that this House would recommend to young people of the Church to make it a rule to leave alcoholic beverages alone," said Bishop Randall, retired suffragan of Chicago, speaking to the House of Bishops on the subject of alcoholism. "No one starts out to be a drunkard. A growing liking for alcoholic beverages leads to it."

A small booklet of pictures with captions designed by two members of Alcoholics Anonymous as a thank offering for their sobriety was shown to the Bishops by Bishop Hall of New Hampshire as he presented the report of the Joint Committee on Alcoholism. He paid tribute to the work of the Rev. David Works, director of the North Conway (N.H.) Institute on Alcoholism.

At the end of the presentation, the Presiding Bishop said "This is a tremendously critical problem in more cases than we can discuss in an open session."

PENSIONS

Policies Approved

Both Houses of General Convention approved the policies of the Church Pension Fund in the administration and investment of its funds. This had the effect of definitely killing the El Paso plan, which was also defeated at the 1952 Convention, and other plans for a change of investment policy. The El Paso plan created an individual estate for each clergyman based on common stocks. The present system assures a steady income to retired clergy, rather than attempting to earn more money by more risky investment. The resolution commending the present policies was resolution one of the report of the joint commission on clergy pensions and salaries.

Resolutions two, three, four, five and seven of the report were also approved. Resolution six was not immediately passed (see page 8), nor was resolution eight, which refers to the Commission's appropriation for the next three years. The resolutions which were approved may be summarized briefly as follows: (2) and (3) The attention of the Church is called to the advantages of Social Security for the clergy, and retired clergy are urged to qualify by serving for 18 months in a remunerative

position. Limited service for this purpose will not jeopardize pensions being received from the Pension Fund. (4) Mothers and sisters of unmarried clergymen cannot be included in the pension system. (5) The appointment of diocesan lay committees to increase clerical salaries is recommended. (7) The Commission on clergy pensions and salaries is continued for the next three years.

SOCIAL RELATIONS

Against Sin

General Convention will urge the people of the United States to obey the laws of the land, if a resolution passed by the Deputies is also approved by the Bishops. Before this resolution was approved by the House, one deputy said it seemed to him to be covered by the statement, "I am against sin."

The resolution deplors the widespread increase in crime rate throughout the nation, and goes on to say, "A great deal of this lawlessness develops from the unwillingness of ordinary citizens to submit to legal restraints and the failure of many otherwise respectable people to observe laws which they regard as inconvenient or obnoxious."

Juvenile Delinquency

The House of Deputies approved a resolution calling upon parents to strengthen home ties "and the proper centering of youth life in home and Church and school" to help alleviate problems of juvenile delinquency.

The resolution urges clergy to make every effort to establish helpful pastoral relationships with young people and to cooperate with Church and civic agencies working with youth. Parishes and missions are urged to make available their resources "both in buildings and leadership" to assist in this problem.

BISHOPS

Two Resignations

The resignations of two bishops were presented to the House of Bishops. Bishop Nichols of Salina will retire in April, 1956. His successor was to be chosen by the House of Bishops. Bishop Juhan of Florida will be succeeded by Bishop West, now coadjutor, when he retires in February, 1956.

Elections

A letter of resignation from the Rev. Dr. John H. Fitzgerald as secretary of the House of Bishops was read in the House during its opening session. Dr. Fitzgerald, who has been secretary for 15 years, was immediately elected unanimously to be secretary emeritus.

The Rev. Alexander Rodger, who has

been serving as acting secretary, was elected to succeed Dr. Fitzgerald.

Re-elected as vice chairman of the House was Bishop Block of California (The Presiding Bishop is ex-officio chairman of the House.) The Rev. C. Ronald Garmey was elected assistant secretary.

Votes

A resolution by which suffragan and retired bishops would lose their votes in the House of Bishops was divided by the House of Bishops. The section on retired bishops was sent to the committee on Constitution and Canons. That on suffragans was tabled.

Additional Bishops

At its third session, the House of Deputies gave permission to the diocese of Oregon and the diocese of Montana to elect bishops coadjutor, subject to concurrence by the House of Bishops.

Presentation

One of the first actions of the opening sessions of the House of Bishops was the presentation of the bishops consecrated since the last meeting of the House, in November, 1953. They are: Bishops Marmion of Kentucky; Marmion of Southwestern Virginia; Hart, Suffragan of Dallas; Minnis, of Colorado; Crowley, Suffragan of Michigan; Stuart of Georgia; Stokes, Coadjutor of Massachusetts; Vander Horst, Suffragan of Tennessee; Doll, Suffragan of Maryland; Dicus, Suffragan of West Texas; Goodard, Suffragan of Texas, most recently consecrated.

Visitors

Six visiting overseas bishops were presented to the House of Bishops at the opening session.

The Primate of the Church of England in Australia, Archbishop Mowbray, commented on the comparative sizes of the American House of Bishops (185) and that of Australia (32) and the American visitors recently entertained there (Bishop Donegan, Bishop Gray of Connecticut, and Bishop Street).

Bishop Yashiro, Presiding Bishop of the Nippon Seikokwai, also commented on the many visitors to Japan.

The Supreme Bishop of the Philippines Independent Church, the Most Rev. Isabelo de los Reyes extended gratitude for the support of the American Church and greetings from his country.

Bishop Kempthorne of Polynesia in his address said: "Bishop Kennedy claims that his diocese is larger than mine; but I doubt it. He has a good deal of territory in his, but I claim that I have much, and a bit more land. I bring you



Missionary Bishops at Convention: Seated, left to right, Alinas y Velasco of Mexico; Binsted of the Philippines; Ashiro of Japan; Blankingship of Cuba; Melcher of Central Brazil; Harris of Liberia. Standing, Voegeli of Haiti; Swift of Puerto Rico; Kennedy of Honolulu; Kriskhke of Southwestern Brazil; Gooden of Panama Canal Zone; Gordon of Alaska.

meetings from the Southern hemisphere."

The Rt. Rev. Alwyn K. Warren, bishop of Christchurch, N. Z., commented on the similarity of the New Zealand constitution to the American church's, stating that Bishop Selwyn, the first bishop to serve in New Zealand, drew much from that source for its spirit and form. "We have many ties with you, missionary strategy."

Bishop Nakamura of Tohoku stated that he was a messenger, to express thanks to a Mother Church.

NATIONAL COUNCIL

Short Meeting

By ELIZABETH McCracken

A study of further help for the Chinese in dispersion was approved at the National Council meeting held in Honolulu on September 3d, on the recommendation of the Overseas Department. A detailed plan for such help will be submitted to the December meeting of the Council. The Overseas Department also presented a resolution, which was passed, giving authority to the Commission on Church Music to issue a hymnal in Spanish, based on the American Hymnal, with the addition of certain traditional hymns used in Spanish-speaking countries. Two other resolutions of the department, both passed, dealt with closer coöperation with the other churches of the Anglican Communion

in the mission fields, and with a study of a new venture in theological education, a report on which will be presented to the Council's April meeting.

As usual in a General Convention year, the fall meeting of National Council, otherwise held in October, was held at the same time and place as General Convention, and was a short meeting. Instead of three days, the meeting took only two and a half hours.

The Very Rev. John C. Leffler, dean of the Cathedral of St. Mark, Seattle, Wash., reported on the abandonment of coöperative relations between the Division of Health and Welfare Services of the Department of Christian Social Relations and Episcopal Service to Youth. The coöperation between the two, which has been on trial for the past three years, was found to be unworkable partly because of the great difference in organization of the two groups.

Bishop Scaife of Western New York urged participation in the coming White House conference on education, and in local conferences growing out of it.

Bishop Gray of Connecticut reported to the Council on damage to the Church in Connecticut caused by the recent floods [L. C., September 4th, 11th]. He said that 12 communicants were drowned and 135 Church families lost their homes completely. Damage to churches was \$50,000. Unemployment is serious, in one area amounting to 95%. The Bishop asked no financial help from the national Church, but Bishop Sherrill mentioned that World Relief and Church Coöper-

ation would help, as it did in the Kansas flood.

A number of appointments and two resignations were announced at the meeting. The appointment of the Rev. Ellsworth E. Koonz as executive secretary of the Committee on Recruiting for the Ministry was praised by the Chairman, Bishop Donegan of New York, who said that the committee could not operate efficiently without an executive secretary. New executive secretary of the Leadership Training Division is the Rev. Elsom Eldridge, and the Rev. W. Francis Allison was appointed assistant secretary of the Town and Country Division.

Maude Cutler has been appointed editor of the parents' material in the curriculum development division of the Department of Christian Education. Formerly head of the women's department of the Philadelphia Divinity School, she became associate director of Windham House when the Philadelphia department was given up.

Dora P. Chaplin presented her resignation as associate secretary of the Leadership Training Division. Mrs. Chaplin has been appointed to a full-time lectureship at the General Theological Seminary [L. C., July 10th]. Another resignation was that of Charlotte C. Tompkins as acting executive secretary of the Division of Audio-Visual Education. The Presiding Bishop called Miss Tompkins into the meeting and expressed the thanks of the Council for her work.



The Wedels

By ELFRIEDA McCAULEY

After travelling in different directions together for a number of years, two Wedels, widely known for different reasons, have arrived at positions of leadership at the same time in Honolulu this year. In the gymnasium of the Iolani School, the Rev. Canon Theodore O. Wedel began his second term of office as President of the House of Deputies as, at about the same time in the school's new chapel, Mrs. Wedel opened the first session of the Triennial Meeting of the Woman's Auxiliary as its Presiding Officer.

Their life together began in 1939 when Cynthia was secretary for young people in the National Council's Department for Christian Education and Canon Wedel was Secretary for College Work. She had behind her a whirlwind career in religious education, and he, years of scholarship and teaching. Shortly after their marriage they moved to

Washington, D. C. where he took up duties as Canon Chancellor of the Cathedral and Warden of the College of Preachers.

In 1943 they came to the General Convention in Cleveland together — she as diocesan W.A. delegate, he as deputy for the diocese of Washington. Neither has missed a Convention since then. In the intervening years Mrs. Wedel served on the executive board of the Woman's Auxiliary for a six year period and was its chairman for one year. In the United Council of Church Women she rose from chairman of the Department of Christian Social Relations (six years) to membership on the national board. She is at the present time on the General Board of the National Council of Churches as representative of the United Council of Church Women. After the Amsterdam meeting of the World Council of Churches she was appointed to the

Council's Commission on the State of Women, which since Evanston has become the Department of the Cooperation of Men and Women in Church and Society. In this capacity she traveled Davos, Switzerland, for a meeting about a month before going to Honolulu. Where she will go on from here, nobody knows, but wherever that is she is bound to stir up a whole new circle of Cynthia enthusiasts. To describe her calls for an entire alphabet of adjectives, from agreeable, beautiful, capable, dynamic, on youthfulness and zealous.

As Warden of the College of Preachers Canon Wedel plans and conducts with the help of only one other permanent staff member a seminar program of theological lectures and laboratory preaching for an average of 25 clergymen a week for 24 weeks in a year. He listens to about 2000 sermons annually and is, he believes, the Church's most preached at preacher.

He was a delegate from the Church to the World Council Assembly Evanston in 1954, and is chairman of the Council's Committee on Evangelism. For six years before the meeting Evanston he had been chairman of the Committee preparing for the Evanston meeting.

As a preacher and as a teacher of preaching he was invited to the worldwide Ecumenical Institute in Switzerland this past winter to preach "Communicating the Gospel." During the summer of 1956 he will teach at St. Augustine's College, Canterbury where an institution similar to the College of Preachers for the Anglican Communion has been founded. He is the author of two books published, the *Coming Great Church* and the *Christianity of Main Street*, and has a third book ready for publication.

The Church is fortunate in having before the world such visible evidence as the Wedels that men and women can work together in Church and society, for the betterment of both.

DEPUTIES

Reëlection of the President

Reëlection of the Rev. Dr. Theodore O. Wedel as president of the House of Deputies by a two-to-one majority on the first ballot was the highlight of the first day of General Convention, meeting in Honolulu, T. H., September 5th. The Convention will continue until September 15th, this being the day that the *SS Lurline* works its regular emptying and refilling of Waikiki beach resorts and hotels.

The House of Deputies opened its first session with the Rev. Dr. C. Rankin Barnes, Secretary of the National Council, as acting chairman. The Deputies met in the gymnasium of Iolani School.

After the reading of a Scripture lesson from the 15th chapter of St. John, Dr. Barnes led the House in the Apostles' Creed and prayer. The roll of the Convention was called, and it was reported that out of a possible 654 members, 611 were present — 322 clerical and 289 lay deputies.

The Rev. William Creighton of Washington nominated the Rev. Canon Theodore Wedel, Warden of the College of Preachers, to be president of the House for a second term. The Rev. Edward R. Sims of West Missouri nominated the Very Rev. Clarence R. Haden, Dean of Grace and Holy Trinity Cathedral, Kansas City, Mo. Canon Wedel was elected with 468 votes to 143 for Dean Haden.

The total of 611 votes cast for President of the House would indicate that about the same number of deputies were present for the opening session in Honolulu as was present in the 1952 Boston Convention where 604 votes were cast. In the House of Bishops 124 answered the roll call as compared with 139 in Boston.

In accepting the election, Canon Wedel said that he hoped that "both he and the members of the House might prove worthy to serve the Church in this Convention."

The Rev. Dr. C. Rankin Barnes was unanimously elected to be Secretary of the House of Deputies upon the nomination of the Very Rev. D. deL. Scott of Los Angeles.

Canon Barnes appointed as his assistants the Rev. Samuel Baxter of Texas, the Rev. John Mills of Los Angeles, and his personal secretary, Mrs. Johanna Welle.

A resolution was passed extending the greetings of the Convention to the General Synod of the Church of England in Canada, which is meeting at the present time in Edmonton, Alberta. (This was subject to concurrence by House of Bishops.)

The Rev. Canon Donald Wattley of New Orleans presented a resolution of appreciation for the long and valuable service of Dr. Anson McCook as chairman of the Committee on Dispatch of Business of the House. He was replaced in that position by Mr. Clifford P. Morehouse, of New York.

Puzzle Engineer

After his election as President of the House of Deputies, Canon Wedel, in what he called his "little inaugural," stated that "no president of this House has very much power to indulge in ideological manipulations, even if he yielded to the temptation of trying unscrupulously to wield that power." He went on to say that the "distributed power of election of the membership of the House is itself the best safeguard against monopoly of any party interest."

Canon Wedel was referring to churchmanship loyalties, about which he quoted from Bishop Gore who said that "churchmanship ought to mean simply brotherliness in the fellowship of the Holy Spirit."

This does not rule out "bold and free fraternal argument," Canon Wedel said. Rather the opposite is true. But the exercise of this freedom to disagree should not break our unity as brethren in Christ.

Committee

Canon Wedel called his address a report of his stewardship of the past three years since the General Convention met in Boston. He spoke of the difficulties of the President in the appointment of committees. The total number of possible committee appointments to the Standing Committees of the House includes only a third of its membership. "This means," he said, "that, if strict mathematical quotas were adhered to, only between two and three members of a diocesan delegation can receive committee appointment. It has been my aim to find a place for a minimum of two delegates for every diocese, though there may be a few lapses. For missionary districts, this has not been possible, since the appointment of even one member means giving a place to half rather than a third of the delegation."

There are many complications in the



MR. BARRETT'S AUTOGRAPH PARTY.*
The Rev. Mr. Entwistle was at sea.

proportionate appointment of committee assignments, not the least of which is the tradition that membership on a committee is retained when a member is re-elected for a succeeding Convention. "Less than half of the House membership consists of re-elected members." Another complication to a purely mathematical distribution is the rule of the House that on most of the committees, each province of the Church must receive representation.

"The process of making fair committee appointments indeed resembles that of fitting together a jig saw puzzle cut by an expert in confusion." He went on to say that he invited any delegation which felt slighted to share the problem with the "present jig saw puzzle engineer."

He concluded his address by saying that "the liberty of prophesying is itself a gift of the Holy Spirit in the Church. No merely secular community can lay claim to it. In mutual truth in one another's loyalty to a common Lord, we can expose our convictions, even when they differ to the point of warm debate. Through it all, however, we can surely place ourselves under the judgment of the Spirit of unity of the people of God. We might well receive as apostolic counsel coming to us from the earliest days of discipline in brotherly churchmanship the words of St. Paul to the Christian flock in Ephesus: 'Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.'"

TRAVEL

Book Published on Boat

En route to Honolulu on the *Lurline*, the Rev. Thomas V. Barrett of Lynchburg, Va., had the unique experience of having his new book published at sea. Mr. Barrett, author of *The Adventures of the Rev. Samuel Entwistle* [L. C., August 28th], autographed 50 copies of the book. The autograph party was sponsored by Clifford P. Morehouse and Raymond K. Fenning, representing the publishers, Morehouse-Gorham Co. of New York City.

Among the first purchasers of the book were Bishop Campbell of West Virginia, who was a college classmate of the author, and Bishop Tucker, retired, of Ohio, in whose jurisdiction he served for 10 years.

Publication of the book aboard a ship bound for Honolulu and full of bishops, deputies, Woman's Auxiliary delegates, and General Convention visitors was singularly appropriate, because one of the chapters of the book deals with just such a journey. The Rev. Samuel Entwistle, elected as a deputy, takes his wife, Isabel, with him to a mythical General Convention in Bali. The trip is undertaken only after much discussion of ways and means.

The autograph party aboard the *Lurline* on September 1st actually marked first publication of *The Adventures of the Rev. Samuel Entwistle*. The book was released by the publishers for more conventional bookstore sales on September 6th.

*Standing, from left, is publisher Clifford P. Morehouse, Bishop Tucker, retired, of Ohio, with the Rev. Thomas V. Barrett, seated.

DRESS

Situation Uncovered

The House of Deputies, concerning itself with how widely the informal costumes of the Island should be adopted — including the swimming attire acceptable in many places — noted with amusement the sign displayed by one of the hotels: "Gentlemen are requested to wear shirts when entering the Moana." The President of the House reported that to the best of his knowledge there was nothing in either the Ten Commandments or the Canons of the Church which would cover the situation.

Mr. Thomas B. K. Ringe of Philadelphia stated that in the light of the large number of "Aloha" shirts appearing on the floor of the House, he had received a suggestion from a deputy that it might be advisable to designate a certain color shirt for bishops, another for clergy, and another for laymen. He did not recommend adoption by the Convention, but his statement was greeted with loud applause by the deputies.



The week before General Convention opened, the Army built a footbridge across the Ala Wai Canal, providing a shorter route from the hotels to Iolani School for the deputies. The 255 foot pontoon bridge was built in six hours and turned over to the Church for the duration of the Convention. At a dedication ceremony, Bishop Sherrill cut a rope of flowers, or vanda lei, and spoke on the need for building bridges of understanding between races, countries, and individuals.

Gen. H. P. Powell of the 25th Division, an aide, and Bishop Kennedy watched as Bishop Sherrill cut the lei.

TRIENNIAL MEETING

"Of one blood all nations"

By Mrs. MILTON C. BORMAN

When the Triennial officers, delegates and visitors gathered at 7:30 a.m. on September 5th in St. Andrew's Cathedral, Honolulu, the beautiful Gothic building was full to its doors. The celebrant of the service of Holy Communion was the Very Rev. James Cox, Dean of the Cathedral. His assistants epitomized the role of Hawaii as the crossroads of the world, and the motto of Convention, "Have we not all one Father? Hath not one God created us?" They were: Rev. Lawrence Ozaki, Japanese priest of Holy Trinity Church, Rev. Paul Kim, Korean priest of St. Luke's Mission, Rev. James Nakamura, also Japanese, from Good Samaritan Mission, all in Honolulu, Rev. Samuel Van Culin, curate at the Cathedral, who is part Hawaiian, Rev. John Jones, from the Pearl Harbor Chapel, in charge of the work with the Armed Forces. From a distant corner of the district of Hawaii — Formosa — came a Chinese priest, Rev. Theodore Yeh. Thus more than 500 women of our Church started their busy Convention days in a quiet oasis of sacrament and prayer.

The Auxiliary branch of the Cathedral were hostesses to the great crowd for breakfast, and as in all Convention events, outdoors and indoors joined, as many guests took their meal out into the cloister and close.

At 10:30 a.m. Mrs. Theodore Wedel called the 28th Triennial meeting to order. The assembly rose to sing, "Now thank we all our God," stood as Mrs. Wedel invoked the presence of the Holy Spirit, and prayed for serenity, and blessings on the families so far away.

Mrs. George Goss, president of the Honolulu district Auxiliary, welcomed the delegates, conveying a feeling of real joy that the long awaited day had now arrived. Mrs. Rex Queeney, Michigan, in her response, reminded us that our Church had marched westward in all these years since it had become independent.

Introduced then by Mrs. Wedel were Mrs. Lawrence Dorsey, Indianapolis, assistant presiding officer (in place of Mrs. Pennybacker, who is ill), and Mrs. Arthur Sherman, executive secretary of the Auxiliary.

Mrs. Lawrence Ozaki, Hawaii, chairman of credentials, announced that there were present 446 delegates, 16 board members and six provincial presidents, a total of 468.

In the roll call that followed the announcement of committees, almost all the continental dioceses and districts had full

delegations. All extra-continental missionary districts but the Dominican Republic, Haiti, and American Churches in Europe had delegates present. Liberia had sent its first official delegate, Mrs. Mai Wiles, who would perhaps have the palm for coming the farthest. Virgin Islands, one; Cuba, one; Brazil, four; Mexico, two; Panama Canal Zone, three; Philippines, two. So ran the roll call and response to give a real sense of the scope of our Church.

Fraternal delegates from the Nippon Seikokwai, wearing kimonos, were introduced. They could not speak or understand English, but rose and made deep bows to the assemblage.

When the meeting was asked how many women were freshmen at Triennial, a forest of hands shot up, perhaps representing two-thirds of those present.

In spite of Mrs. Sherman's prophetic (?) nightmare, that the rules of order would still not be passed at 1:30 p.m., passed they were speedily.

Women missionaries present were introduced, 11 serving in the U.S.A., 10 in all other fields, three who are retired. Delegates will have a chance to be acquainted with them in coming days.

The afternoon session was highlighted by a stewardship report by the National Board, first speaker being Mrs. Sherman. She mentioned the appropriation from the Ida Soule pension fund of over a million dollars taken from capital funds. This was used to buy annuities for workers now serving in the mission field. (Mrs. Soule was the founder of the United Thank Offering in 1889. The Ida Soule Pension Fund for women missionaries was started in 1937 with a portion of the United Thank Offering set aside for this purpose.) Supply work has reached a new high of \$576,000 in value of goods and clothing sent out.

A questionnaire sent to diocesan boards revealed that more than half considered an advance in strengthening the spiritual their most important accomplishment. This may be attributed in part to Parish Life Conferences.

Mrs. Robert Vance, presiding officer of the Board for the last year, introduced Board members, and offered for approval the Triennial program. The plan for this grew up slowly, with "The Parish" as the focal point. Thus the watchword of the Triennial is "Holy Witnessing Community."

Word pictures can hardly do credit to the sentinel mountains, the waving palms, the flowers everywhere, burgeoning and rejoicing our eyes and noses. Neither can words convey the warmth of Hawaiian welcome, "Aloha" as a lot of orchids is thrown around the neck as casually as a daisy chain would be thrown on the mainland.

A Big Moment for Honolulu

GENERAL Convention is a big moment for Honolulu — the first opportunity of the Hawaiian Islands to play host to a gathering of thousands of visitors. But Honolulu is a big moment for General Convention, too — a place where solemn Church officials are greeted as sweethearts with flowers, kisses, singing, and dancing; a place where every five-man bowling team has two or three races represented on it; a place where it seems nobody can stay mad about anything.

Clerical collars and starched shirts give way to the colorful aloha shirts that seem to be standard wear for everybody in the islands. The buildings are indoor-outdoor affairs that seem to have more porch than interior.

Probably a million dollars of extra travel expense has been incurred to bring the Convention to this distant spot. But since the Church is making a million-dollar impact on Honolulu and Honolulu is making a million-dollar impact upon the Church, it appears that we are a million dollars to the good in the transaction.

This is written before the opening of Convention, after the early Communion service on Sunday in beautiful St. Andrew's Cathedral. Eucharistic vestments and sanctus bells were used, according to local custom, and the great bell in the cathedral tower rang out to the city the great announcement of Emmanuel — "God with us" — at the moment of consecration.

The service followed the Prayer Book precisely from beginning to end, except that the Gloria in Excelsis was said just after the Kyrie. The priest said the Collect for Purity, the Summary of the Law, and his part of the Kyrie, with the people's responses, at the altar steps, as a preparation. Then he moved up to the altar and began the main part of the service with the great act of praise based on the angels' song at Christ's nativity.

Such a relocation of the Gloria in Excelsis is recommended by the Liturgical Commission for a future revision of the Prayer Book.

In the sizable congregation it was easy to tell which of the women present were Hawaiian residents and which were visitors. Women do not wear hats in Church in Honolulu.

The tourist seems to make an instinctive effort to disentangle the "real" local culture of a faraway place from the influence of modern American culture. The effort, however, is wasted in Honolulu. It is not a place of picturesque "natives" maintaining their shores in the presence of sightseers. The real culture

is just what it appears to be — a mixture of the oriental, oceanic, and occidental, a 20th-century way of life that combines the things of all three cultures in a living synthesis. The aloha shirt worn by the staid business man, the taxi driver, and the newsboy is neither an ancient island garment nor a European import. It has combined the two into something attractive and serviceable for the present day. So it is with Hawaiian music and dancing. They are not survivals from the past, but the product of the present, growing out of several cultures and combining them without a self-conscious effort to be quaint.

As this is written, General Convention is about to begin its sessions. Many subjects will be dealt with, some of them being the kind that raise blood pressures and fray tempers. It remains to be seen whether the magic of the islands will weave a spell over the discussion of even these issues. But the Church at home can rest secure in the confidence that another spirit will reign over this Convention as He always has before — the Holy Spirit, whose guidance is exercised in calm and storm alike for the building up of the Church and the gathering of souls to Christ.

The Cover

Bishops, deputies, and other Churchpeople arriving at Honolulu for General Convention were greeted by leis, hula girls, flags (Stars and Stripes, Hawaiian, and Confederate), and outrigger canoes. They were also greeted by photographers, and a few of the hundreds of pictures snapped make this week's cover.

Left to right, in first (top) row: Bishop Hines, Coadjutor of Texas, Mei Beimes of the Hawaii Visitors' Bureau, and Bishop Goodard, Suffragan of Texas (United Airlines Photo); and Bishop Donegan of New York (Pan American Photo).

Second row: Mrs. Archie Crowley, Bishop Emrich of Michigan, Bishop Crowley, Suffragan of Michigan, the Rev. Howard Harper, executive director of the Presiding Bishop's Committee on Laymen's Work (Pan American).

Third row: Bishop Quin of Texas (Honolulu *Star-Bulletin*); the Rev. Canon Theodore O. Wedel, president of the House of Deputies, and Mrs. Wedel, Presiding Officer of the Woman's Auxiliary Triennial (United Air Lines); and the Rev. Alexander M. Rodger, secretary of the House of Bishops (United Air Lines).

Fourth row: the Rt. Rev. Leonard S. Kempthorne, Bishop in Polynesia, with his wife (Pan American); Bishop Barth of Tennessee and Mrs. Barth (United Air Lines); and the Hon. Emmett Harmon, lay deputy from the district of Liberia (Pan American).

THE CONTINENTS OF TOMORROW

Why Have Missionaries in South America and Africa?

By the Rt. Rev. Louis C. Melcher

Bishop of Central Brazil

Bishop Melcher of Central Brazil speaking for the bishops of the Latin American and African areas of the Church — Mexico, Cuba, Haiti, the Dominican Republic, Puerto Rico, the Virgin Islands, the Canal Zone, Colombia, Costa Rica, Nicaragua, Liberia, Brazil — addressed a Joint Session on September 6th, noting that the mission of the Church today is to create the mental, physical, and moral atmosphere that will abolish fear and superstition and give to men the opportunity to live, in freedom, an ever expanding life.

THOUSANDS of our own countrymen and our English speaking brethren in other countries of Central and South America are unshepherded today and are eagerly awaiting the time when we of the American Church will minister to them in these areas where they have gone to make their homes. For we must realize that American business is moving into all of these countries with executives, technicians, and others carrying our way of life. The Church must be prepared to go with them. In days gone by, many of them were looked after by the Church of England, but force of circumstances and new world conditions have caused the picture to be changed. Now all of Latin America must come under our influence and the Episcopal Church of the United States is challenged as never before to assume responsibility for the spiritual welfare of our people and our English brethren in these countries. On the first Sunday in August, before I left Brazil, I was told by an English clergyman that there was not one single priest of the Anglican Communion at work on the whole of the Western Coast of South America—vacant Churches in Chile, Peru, Bolivia, Ecuador, Paraguay. Yet I am sure that in each of these countries there are some sons or daughters or loved ones of mem-

bers of this Convention—brought up in the Church, trained in our Sunday Schools and youth groups, led along in the life of the Church.

Now they have gone out to new places—and where is their Church? What a challenge, what a responsibility is ours to provide for their spiritual welfare, through this expanding program which our Overseas Department envisions as part of our missionary activity.

But it is not just our own people, in all of these countries in Latin America, and in Liberia; it is our greater responsibility to carry our Gospel to the nationals of each area that they may find the great joy of Jesus that has been given to us in our conception of Christ and His Church.

From July 17th to the 24th of this year, the 36th Eucharistic Congress of the Roman Church was held in Rio de Janeiro. Some half million persons gathered there—cardinals, archbishops, bishops, priests, nuns, and plain pilgrims. They were gathered from every corner of the globe. On the last night, the Holy Roman Father addressed them through a special radio broadcast. One thing he said was that "the three great enemies of the Church are, first, Protestantism; second, Communism; third, spiritualism. . ." Well, I have never been much of a believer in the doctrine of "Papal Infallibility," but in this instance when His Holiness spoke he was right. Protestantism is an enemy to a religion of exploitation and superstition, a religion that continues Middle Age practices. Particularly are Communism and spiritualism, with which the Roman Church is so beset in Latin America, the natural children of any Church and faith that fails to meet the mental, moral and spiritual needs of humanity. Following the Congress there was a week long Conference of the Latin American bishops, which was for the most part

devoted to the \$64 question, "How to combat the growth of the Protestant Churches in Latin America?" It was brought out that there are 50,000 priests of the Roman Church for the 35 million communicants in the United States while there are only 25,000 priests for the 150 million communicants in Latin America. This shows the great and vast regions where generations of people are being raised with no real knowledge of God and Christ, and the Christian way of life. A few years ago, a prominent Latin American writer, born and bred in the Roman Church, made this statement: "Charlie Chaplin is better known in South America than Jesus Christ." Twenty years use of the cinema has made the comedian better known to South Americans than four centuries of Roman Catholicism have been able to do for Christ." In 1953 the Roman Church appealed for 40,000 missionaries for South America to save their Church. I quote these things not as any attack on the great Roman Communion, but as a reply to the greatest stumbling block in the way of Latin American Missions. This, then, is the answer to the question that every Latin American Bishop is asked as he travels around the Church at home: "Why should our Church have missionaries in Central and South America? Are not these countries ready Christian? Why do we need to spend money converting them?"

Being Christian in name and Christian in fact are two different things. I believe it was Billy Sunday who said "Going into a church does not make a man a Christian any more than going into a garage makes him an automobile. We can paraphrase that to say: "Having a state church does not make a nation Christian any more than having a state owned garage would make a nation of automobiles. The opportunity that confronts our Church in all of these areas is as unlimited as the sky. Some one has well written: "The intellectual classes, students and professional people who in the Latin situation so easily turn to Atheism and cynicism, need a gospel which appeals to mind and emotion which deals with the realities of sin and redemption; it needs to stress the implications of faith both for the individual and for society in the moral and social conflicts of the continent. And all the people need to know that God is love."

Thanks to God our conception of the missionary work of the Church has changed. I am sure we have stopped thinking of missions in terms of just converting heathen, and realize that the mission of the Church in its world-wide scope is the same whether at home or abroad. The mission of the Church today is to create the mental, physical, and moral atmosphere that will abolish fear and superstition and give to men the opportunity to live in freedom an ever expanding life. The mission of the Church is to make the brotherhood of man a reality, that through the power of the Holy Spirit men may create the atmosphere of freedom and peace everywhere.

This is what your Church is attempting to do in Latin America. The politicians and statesmen think they coined something new when they declared the "Good Neighbor" policy. Jesus antedated them by 1900 odd years when he gave the parable of the "Good Samaritan." And he laid a vital charge on the hearts and lives of every professed Christian for all ages when He prayed to the Father: "As Thou hast sent me into the world even so have I also sent them into the world."

You will have presented to you later a budget—a budget that contains a total asking of \$3,064,910 for the whole of the Overseas Department. It should be five million dollars. Even *that* would not meet all the needs that every overseas bishop sees before him day by day. Budgets are necessary—but I beg that we stop thinking of budgets in terms of dollars and cents. Think of them in terms of medicine and food and clothing, of new agricultural methods, and God in the life of His people. Think of them in terms of correcting the 75% illiteracy that grips the Latin American nations and Liberia. Think of budgets as new teachers for the schools that Bishop Harris is so valiantly trying to build in his jurisdiction, or that Bishop Gooden seeks to establish in the vast jungle areas of his field where there are *no* schools except those of the Church. Think of budgets in terms of our theological seminaries and the tremendous task that confronts our missionary bishops in the effort to train men for the ministry. For we will never develop strong national Churches until we train the men of these countries and train them well in their own country.

Every one of us agrees with the Bishop of Puerto Rico when he says: "My real conviction is that if the Church in Puerto Rico is ever to be really strong, it must not only have a sufficient number of native clergy, it must have a very well trained priesthood." And every one of my fellow Atlantic bishops who have written me concerning this presentation, have stressed that same point. I know how

true it is in our Brazilian Church. Think of budgets in terms of missionaries to go out to train this future leadership, to establish new work and pioneer in new areas—men adequately supported and given decent equipment, and not subjected to the same psychological limitations of the beggar on the street holding out a tin cup; strong men, the best young men—yes, and the best young women that the Church produces. Think of the budget in terms of buildings—churches, parish halls, clinics, orphanages—that make it possible for the work to be carried on.

The Bishop of Cuba gave me a memorandum of his immediate needs; and in a list of ten items, seven have to do with churches or chapels, or schools and their equipment. And he adds a footnote: "Except for the few additional chapels, these expenditures would not represent any advance work." I hope that I live long enough that just once I will see someone, some time, some place put before this Church of ours a complete list—not of what the missionary bishops want, but a list of what they honestly feel is the minimum need in the nature of buildings and equipment to do adequately the job they have to do.

Think of the budget in terms of our homes for the aged, and our clinics, and our orphanages. Think in terms of the 80,000 homeless boys that the government tells us are roaming the streets of Rio de Janeiro—potential criminals or potential good citizens, and for a small part of whom your Church is seeking to build a Boys' Town, and to establish Boys' clubs.

Think of the budget that will be pre-

sented to you in terms of men, women, and children, who need so desperately the knowledge of the Living Christ, who need the kind of wholeness of the Gospel of Jesus which has been committed to this Church of ours. While the raising of a budget through the giving of money is not the total program of missions, it is one of the means of sharing in Christ's mission and can be an expression of consecration to His Church. Christian stewardship, when it includes the dedication of talents, time, and the whole life, is the foundation for the extension program of the Church.

Latin America and Africa, those two continents which have been called "the continents of tomorrow," are desperately in need of the Christian influence and help which we can give. Economically they are beginning to be revitalized and their horizons enlarged by American capital. It was recently stated by our Department of Commerce that Latin American nations alone are at present generating investment capital at the rate of almost six billion dollars a year. But this would have to be increased to seven and a quarter billion a year in order to improve the living standards by as much as two per cent. The point is, though, that if we would keep Latin America from subversive forces (a major factor in *our* thinking), if we would give to those great and wonderful people—from the snow capped Andes to the steaming jungles of the Amazon and Central America—a newer and freer way of life, we cannot trust to Dollar Diplomacy but rather we must lead and guide and train those millions of people in the way of a great Christianity . . .



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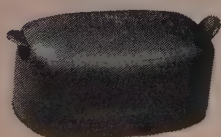
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EPISCOPATE

Recovery

Bishop Keeler of Minnesota, recently recovered from a serious illness, decided against going to Honolulu for General Convention. Stricken while on a tour of his European jurisdiction in the spring, he received excellent treatment in the Salvatore Mundi Hospital in Rome, and returned to his diocese in July. His recovery is considered remarkable, and he is able to work in his office every day.

YOUNG CHURCHMEN

Via Media, Boom Boom

By the Rev. JOHN KNOBLE

A resolution asking General Convention to reevaluate the name of the Church to provide assurance that it represents "what the Holy Catholic Church stands for" was narrowly defeated at the Convention of Young Churchmen. In other significant action the Church's young people recorded their approval of desegregation in the public schools.

During the week of August 24th to 31st when the Convention of Young Churchmen met at Carleton College, Northfield, Minn., surveying crews and then bulldozers were at work preparing a foundation for a new main highway into the campus. By week's end curbsings were in, the roadway clearly marked out.

Over 500 young delegates, representing all but a few dioceses, faced in their own way a similar task, a surveying job first, and then the laying of foundations for a highway between the isolated programs of high school and college people and the totality of the Church's parish, diocesan, and national work. In addition there was a totally new structure to set up — a program for work with "hitherto neglected" young unmarried adults defined by their own group as those "between the ages of 18 and 30 who do not go to school or college or perhaps are college commuters whose worship life is entirely within their home parishes."

The earth moving for the building of foundations for a stronger national youth program was done in committee meetings, plenary sessions, and particularly in sessions of the constituent assemblies: The House of College Students, the House of High School Students, and the House of Young Laymen. Together in plenary session these constituted the Convention of Young Churchmen which is considered to have a definite relationship to the General Convention, not an official legislative branch of the convention, but the offi-

cial organ through which the voice of the Church's young people can be heard and, presumably, heeded.

The young people seemed to thrive on the rigorous schedule of 16-hour days each of which opened with Holy Communion at 7:30 a.m. and closed with preparation for the next day's Communion, led by Bishop Watson of Utah usually well after 11 p.m. A prayerful spirit pervaded the plenary sessions and the meetings of the Houses, capably presided over by Bruce Young, Peabody, Mass. (House of High School Stu-



AT CARLETON: Bishop Sherrill, the Rev. Robert Estill and young Churchwoman.

dents); David O'Hara, Vancouver, Wash. (College Students); and Bruce Brown, Somerville, Mass. (Young Laymen).

Bishop Sherrill stopped on his way to Honolulu and preached at the Sunday morning service.

The program was developed under the guidance of National Council executives: the Rev. Roger Blanchard, executive secretary of the Division of College Work; the Rev. John Midworth, executive secretary of the Adult Division of the Department of Christian Education; and the Rev. David Hunter, director of the Department of Christian Education. Their work was headed by the Rev. Richard Harbour, executive secretary of the Division of Youth.

The convention urged National Council to continue the new work with the young non-high-school, non-college laymen. The wording of this resolution the Young Laymen cited their special needs:

✓ "A deeper understanding of the relationship of the Gospel to our daily work . . . , leisure time . . . , and responsibilities as mature citizens."

✓ "A fuller understanding of the Gospel in terms of our problems of loneliness" and other problems of daily living.

✓ "A place in the Church where we may feel more clearly a part of its life. . . and contribute to its mission to the best of our abilities."

High school students wanted National Council to carry through a leadership training program for young people with parish life conferences for their age group.

College students voted the first \$1000 of their 1955-56 Lenten offering to the Japanese Church's new student center at Sapporo, Hokkaido, and the second half to World Student Christian Federation work in West Africa. St. Peter's School, South Africa, got the Sunday convention offering by vote of plenary session. The Canterburians (the House of Young College Students is the same as the National Canterbury Association) stated that they hoped to take over gradually the financial support now received from the Division of College Work, and set up plans for a stronger central undergraduate organization.

It was at the very end of the convention that the question of change of name of the Church came up, with identically worded resolutions presented in each house. The resolution referred to "a changing meaning of the word Protestant," and asked the General Convention to consider a way to eliminate "confusion" by a thorough reevaluation of the name of the Protestant Episcopal Church so that assurance could be provided that it represented "what the Holy Catholic Church stands for." The House of Young Adults passed the resolution. The House of College Students amended it so that the wording emphasized the need for clarification rather than any specific suggestion that "Protestant" be dropped. The House of College Students went to a roll call vote before defeating the resolution.

In the plenary session the motion was defeated by a slim margin. Its proponents then called for a roll call vote. The convention had no roll to use but finally decided to make one up. The Rev. Mr. Harbour was given permission by the chair to make a statement. He pleaded with eloquence for awareness of "higher and less divisive concern related to the theme of witness" as the real business of the convention. There was strong applause, but someone got up and politely suggested he was out of order. For the first time a polarity on conventional Churchmanship lines could be seen. One young man said the word "Protestant" interfered with his personal Catholic witness. Then two young people almost simultaneously called for Mr. Harbour to lead in prayer. He did and



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Intelligent clergymen will do well to take a good look at the "new look." Young ministers would be wise to survey the changing scene with care. Well begun is half-done!

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the roll was afterward taken, efficiently, although the hour was nearing midnight. The resolution was defeated by 172 to 127 with 12 abstaining.

A song to the tune of *God Bless America* was circulated at the Convention:

"I am an Anglican
I am P.E.
Not a high church
Not a low church
But Catholic, Protestant and free.
Not a Presby
Not a Loothorn
Not a Baptist, white with foam.
I am an Anglican
Just one step from Rome.
I am an Anglican
Via media,
Boom Boom!"

Prayer played a part in voting in regard to a resolution on segregation. The resolution arose out of a convention study commission lead by the Rev. Moran Weston of the National Council Department of Christian Social Relations. It had to do with witness in "Christian Citizenship Toward a Responsible Society," and specifically dealt with racial segregation in public schools. When procedural questions bogged down discussion, a high school girl from Wyoming rose to ask for prayer. After prayer a vote was taken and the resolution, overwhelmingly passed, read:

"Whereas the present situation regarding racial segregation in the American public schools is of deep concern to Christians today, be it hereby resolved that the House of Young High School Students go on record as favoring the desegregation of American public schools and as expressing their approval of the recent Supreme Court decision regarding this grave and serious matter."

The convention theme was set in perspective by Bishop Bayne of Olympia in three addresses on "The Power to Witness." He pointed out the inadequacies of three popular ways of talking about Christianity: (1) Be a Christian because you need the support of an active group. Come be on the winning team; (2) Come to Church because if you don't worship God something dire will happen to you, not necessarily other-worldly damnation, but perhaps a crack-up of your personality. Or if you don't support the Church, Communism or something catastrophic will occur to society; (3) Come see what this being a Christian did for me!

Said Bishop Bayne, "There is half truth in all of these and each in its place is a valid aspect of the business of being a Christian, but the real reason for being a Christian is simply that God reigns. God is Fact. God is Reality. And it is the most natural and obvious thing in the world for anyone who really

knows that God reigns to witness to that fact which is above all other facts."

"The problem of how to talk about Christianity so that other people come to understand what it means to you," edged into nearly every discussion topic. The Rev. Canon Theodore O. Wedel, Warden of the College of Preachers and Chairman of the House of Deputies of the General Convention, enroute to Honolulu, remarked one evening that sometimes one of the best ways to talk about Christianity is to say nothing vocal at all, yet to say something by your simple "willingness to do the hard work of listening."

The 500 at Carleton had put in a week doing the hard work of listening to each other and to their elders. The week was no junket, no jamboree, no mere sounding off or pooling of adolescent ignorance. It was a worthy start on the highway between young people and adults the Church so sorely needs.

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LONG ISLAND

Gift for School

The diocese of Long Island has received a sizable gift from Helen B. Mercer for the construction and endowment of a building to house the Long Island Diocesan School of Theology. The school [L. C., February 13th] provides evening and Saturday courses in theology for older men being trained for the priesthood, layreaders, and Church school teachers.

The new building will be known as the George Mercer, Jr., Memorial Building, in honor of the donor's husband. It will provide a chapel, an auditorium, class rooms, and a library.

MINNESOTA

Vandalism and Arson

A vandal and arsonist recently did considerable damage in churches in and near Brainerd, Minn. On August 23d the Rev. Edward G. Barrow, rector of St. Paul's Church, Brainerd, found that several small fires had been set in the church, the money box on the literature rack broken open, the tabernacle opened and the Blessed Sacrament scattered on the floor. The building itself did not catch fire.

The day before, the local Congregational Church had had a fire, and the same day as the St. Paul's fire a candle and paper set up for lighting were found in the Methodist Church after a strange man had been seen there by the minister. Later in the week a Roman Catholic priest in Fergus Falls, Minn., found a man in the process of doing similar damage in his church.

A letter from Fr. Barrow describes the vandal as follows: "the man is slight of build, has trousers of one color, probably green, and a dark coat; has high cheekbones, large ears, and a slight Southern accent."

MARYLAND

Tunnel Tours

Over 6700 people visited Emmanuel Church, Cumberland, Md., during the recent celebration of the 200th anniversary of the founding of Fort Cumberland. The church was built over the site of the abandoned fort in 1849. Certain underground rooms and tunnels discovered in building the church and since are believed to be remnants of the old fort.

In connection with the recent anniversary, men of the parish conducted regular guided tours of the tunnels, setting up a schedule by which 20 men acted as guides from 10 a.m. to 8 p.m.



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LEGEND AND FACT

By the Rev. Burtis Dougherty

Bishops, deputies, and visitors to General Convention in Honolulu have heard on every side the old chestnut about the missionaries coming to Hawaii "to do good and doing very well." Remarks are passed concerning the supposed land-grabbing techniques and accomplishments of the missionaries. Like all such "legends" embellishments have been added through the years which distort the facts.

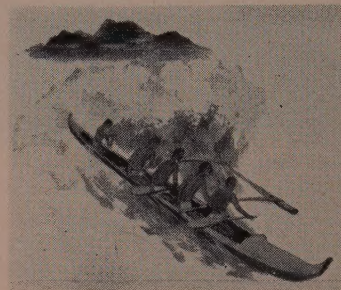
A look at the facts, first of all, reveals that the term missionary is loosely used by local people and visitors alike. Those concerned with the overthrow of the monarchy and the annexation of Hawaii by the United States, as well as those in sympathy with the work of the American Mission, are labelled as missionaries, even though they had no connection with the Mission. This confusion has been repeated so often that there are those who today believe it.

Another look at the facts shows us that originally all lands belonged to the King. Gradually a feudal system of land-holding took over, whereby the chiefs were given title to large portions of the land. The common people rented the land from the chiefs. In 1848 Kamehameha III appointed a committee for the more equitable distribution of the land. The commoners received "kuleanas"—title to home lots and the land they actually cultivated. No provision was made, perhaps unwisely, to prevent the people from selling or mortgaging their kuleanas. Carefree and happy Hawaiians in time did just that, to their own disadvantage.

It was not until 1850 that aliens were permitted to own land. Some of the original company of missionaries applied for such permission. To their surprise they found that the government was prepared to sell them property at a somewhat reduced price. This bargain, giving them a reduction of 50 cents an acre over the open market price, was in return for the services they had rendered the kingdom and people of Hawaii. Some of the missionaries availed themselves of the opportunity. By thrift and hard work a few of them managed to develop their holdings and provide themselves with a measure of comfort and prosperity.

Descendants of the original group, educated on the mainland, returned to Hawaii to enter the business world. Some of them were the logical persons to whom the Hawaiians could turn for financial assistance. They mortgaged

their kuleanas and then proceeded blissfully to ignore payments to their beneficiaries. Foreclosures followed in legal fashion and these business men increased their holdings in valuable land. Others



encouraged by the opportunity offered by sugar planting, and undiscouraged by the risks of this venture, acquired sizeable holdings on the open market.

Nowhere in the records can be found anything like shady dealings or exploitation of the Hawaiian people. Because the "haole" (foreign) population was limited in size in the early days, ties of blood and marriage made the business leaders a tightly knit community. Family names recur again and again as brothers and sisters, cousins, aunts and uncles took their leadership in the economic and political development of the island. Large families were the order of the day and so from the early group of missionaries there were numerous descendants. These common names have perhaps encouraged some of the comments about these early missionaries.

Present-day Hawaiian Churchpeople feel that current visitors to Hawaii will perhaps suffer from the misapprehension fostered by the Waikiki area and think that present-day missionaries in Hawaii are doing all right too. It is their hope that by the time Convention is over a closer glimpse of the Church's work on these islands will correct that notion well.

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Appointments Accepted

The Rev. Robert Burton, formerly vicar of St. Stephen's Mission, Newport, Ore., and St. James' Mission, DeLake, is now chaplain of St. Helen's Hall, Portland, Ore., and teacher of general science. Address: 1855 S.W. Thirteenth Ave., Portland 1.

In the field of science, Fr. Burton's special interest is botany, in which he did his graduate work. He will also be in charge of sacred studies at "the Hall."

The Rev. W. Robert Ellis, formerly assistant of St. Mary's Church, Eugene, Ore., and pastor to students at the University of Oregon, is now vicar of St. Stephen's Church, Newport, Ore., and St. James', DeLake. Address: Box 1014, Newport, Ore.

The Rev. Rob Roy Hardin, formerly rector of St. John's Church, Milwaukee, Ore., will on October 1st become associate rector of the Church of St. Michael and All Angels, Portland, Ore. Address: 1704 N.E. Forty-Third Ave., Portland 13.

The Rev. Donald B. Walster, who has been on leave of absence from the diocese of Oregon in order to undertake special studies at Oxford University, England, is now associate rector of St. Mary's Church, Eugene, Ore. Address: 166 Thirteenth Ave. E.

Ordinations

Priests

Southwestern Virginia — By Bishop Marmion: The Rev. Frederick Elwood Taylor, on August 17th, at St. Thomas' Church, Christiansburg, Va.; presenter, the Rev. W. E. Roach; preacher, the Rev. Roddey Reid, Jr.; to be rector of St. Thomas', in charge of Emmanuel Chapel, High Top, between Christiansburg and Blacksburg.

Deacons

Panama Canal Zone — By Bishop Gooden: Herbert Locksley Moore, on August 20th, in the Cathedral of St. Luke, Ancon, C. Z.

Philippines — By Bishop Wilner, Suffragan: Anthony Sagalla, on August 6th, at All Saints' Church, Bontoc, Mountain Province, P. I., where

he will be assistant; presenter, the Rev. W. R. Henton; preacher, the Rev. E. S. Diman.

Western North Carolina — By Bishop Henry: Frederick Volbeda, on August 18th, at Trinity Church, Asheville. The ordinand is a retired Navy chaplain and a former Presbyterian minister; he will continue to serve St. Luke's Church, Chunn's Cove, Asheville, N. C., where he has been lay vicar.

Living Church Correspondents

The Rev. Dr. Erroll F. W. Rhodes, editor of Japan Missions, is now correspondent for Japan. Address: St. Paul's University, Ikebukuro, 3-chome, Tokyo.

Other Changes

The Rev. Ira A. England will be on leave of absence from the diocese of South Florida while he studies for the degree of doctor of education. He recently received the degrees of master of arts and specialist in education from the University of Florida.

The Rev. Dr. G. Carlton Story, rector of the Church of the Mediator, Chicago, and the Rev. Dr. Royden K. Yerkes, chaplain of the Bishop McLaren Foundation, Sycamore, Ill., have been named honorary canons of the Cathedral of St. James, Chicago.

Previously named as honorary canons were the Rev. Dr. Bernard Iddings Bell, the Rev. David E. Gibson, and the Rev. Dr. Leland S. Danforth.

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Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

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September

18. St. Paul's, Grand Rapids, Mich.
19. St. Christopher's, Gladwyne, Pa.
21. St. John's, Shenandoah, Iowa; St. George's, Belleville, Ill.; Our Saviour, Placerville, Calif.
22. Christ Church, Riverdale-on-Hudson, N. Y.
23. Grace Church, Lake Providence, La.
24. St. Thomas', Salem, Ill.

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ANNOUNCEMENTS

Meeting

THE ANNUAL MEETING of The Evangelical Education Society will be held for the purpose of electing officers and transacting other business on Thursday, October 20, 1955 at 3:00 P.M. in the Board Room, 130 South 22nd Street, Philadelphia 3, Penna.

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1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

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Sun 8, 9:30 & 11; HC Wed 7, HD & Thurs 9:15

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Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B.
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Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30; 11:15 Sol, Ev & B 8; Mass
daily ex Sat 7, Sat 12; Prayer Book day 7 & 12
Noon; C Sat 5-6

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

MIAMI, FLA.

ST. STEPHEN'S 3439 Main Highway
Sun 7, 8, 9:15, 11 and Daily.
C Sat 5-6 & 7-8

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30
& 5:45; Thurs & HD 10; C Sat 7

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Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean; Rev. G. H.
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Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
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Rev. W. W. S. Hohenschield, r
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Very Rev. Phillip F. McNairy, D.D., dean
Canon Mitchell Haddad
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7,
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Weekdays MP 7:45, HC 8 also 10 Wed and Ev 5

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Rev. Irving S. Pollard, Minister in Charge
8 & 9:30 HC, 11 Morning Service and Ser; Week-
day HC Tues 10:30; Wed & Saints' Days 8; Thurs
12:10; EP Tues & Thurs 6. Church open daily for
prayer.

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block West of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th Street
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD
9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

NEW YORK, N. Y. (Cont'd.)

RESURRECTION 115 East 7
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat

ST. THOMAS 5th Ave. & 53rd St
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1S, MP 11; Daily 8:15
Thurs 11, HD 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY Broadway & Wall
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC
12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 11
HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, Mid
Ser 12:05; 1:05 ex Sat, EP 3, C Fri & Sat
& by appt

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC 8
& 10, MP 9, EP 5:30, Sat 5, Int 11:50; C
4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat
8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers
292 Henry St. (at Scammel)
Sun HC 8:15, 9:30, 11, 12:30 (Spanish), EP 7
Daily: HC 7:30 ex Thurs, Sat HC 9:30, EP
C Sat 5:15

ST. CHRISTOPHER'S CHAPEL 48 Henry St
Sun 8, 9:30, 11, 12:15 (Spanish Mass), 7:30
Daily 8, 5:30; Thurs & HD 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th
Sun HC 8, 11; Mon, Wed, Fri 7; Tues, Thurs
Sat 9:30; Daily 12, 5:30; C Sat 12-1

COLUMBIA, S. C.

GOOD SHEPHERD 1512 Blandine
Rev. Ralph H. Kimball, r
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 10
EP 5:45; C 6 & by appt

BELLOWS FALLS, VT.

IMMANUEL Rev. Robert S.
Sun: MP 7:45, HC 8 & 10; Wed: MP 7:40, H
HD & Fri MP 8:40, HC 9

MADISON, WIS.

ST. ANDREW'S 1833 Regent
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily as anno

KEY—Light face type denotes AM, black face
PM; add, address; anno, announced; appt,
appointment; B, Benediction; C, Confession;
Cho, Choral; Ch S, Church School; c, curate
& deacon; EP Evening Prayer; Eu, Eucharist;
Ev, Evensong; ex, except; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instru-
ctions; Int, Intercessions; Lit, Litany; M,
Matins; MP, Morning Prayer; r, rector; r-em,
rector-emeritus; Ser, Sermon; Sol, Solemn; S,
Stations; V, Vespers; v, vicar; YPF, Young
People's Fellowship.